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THE SEPTUAGINT AND  
JEWISH WORSHIP:

A STUDY IN ORIGINS

BY

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SOME TIME GRINFIELD LECTURER ON THE SEPTUAGINT  
IN THE UNIVERSITY OF OXFORD

December 16th, 20th, 22nd, 1920

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LECTURE I

Thursday, December 16

SKETCH OF SEPTUAGINT ORIGINS:

THE TRANSLATORS OF THE PROPHETICAL BOOKS.

Various claims of the Septuagint upon our attention. Its main value as providing the materials for reconstruction of a Hebrew older than the Massoretic text. Corruption and necessity for reconstruction of the text of the LXX itself.

*Stages in the history of the transmission of the LXX text.* (1) The original Alexandrian version. The Jewish colony of Alexandria. Translation of the Law probably prompted by lectionary needs. Criticism of the traditional account in the *Letter of Aristeas*. Origin of the number 70 found in Exod. xxiv. Translation of the Prophets by a second company, an official production. The 'Writings' rendered more freely and capriciously by individuals. (2) The Asiatic school of translators in the second century A.D. Reasons for Palestinian revolt against the LXX. (3) Confusion of LXX text caused by Origen's *Hexapla*.

Recovery of LXX text aided by evidence of style. 'Strata' in the Greek Bible as in the Hebrew. Examples of (1) combination of Alexandrian and Asiatic versions (the *Books of Reigns*), (2) cooperation of Alexandrian translators (Jeremiah and Ezekiel).

*The Books of Reigns.* Titles. Early and late portions: (1) an original expurgated version, (2) a supplement by a later translator, 'the Decline and Fall'. Alexandrian omission of latter half of David's reign; the translation broken at David's sin (2 R. xi. 2) and David's death (3 R. ii. 11). Other evidence for 'whitewashing' of David: (1) 3 R. xv. 5 LXX, (2) the Chronicler. Termination of Book II at David's death in the Lucianic text. Main characteristic of the early portions a large use of the historic present. Its functions: (1) 'date-registering', (2) as 'curtain-raiser'. Characteristics of the later translator. Is he to be identified with Theodotion of Ephesus? The test-word ( $\delta$ )  $\pi\acute{\alpha}\rho\omicron\delta\omicron\varsigma$  in the light of Asiatic inscriptions.

*The 'company' of prophetic translators* (Jeremiah, Ezekiel, the Twelve).

*The translators of Jeremiah.* Varying position of Oracles against

foreign nations in Hebrew and Greek texts. Previous theories of a two-volume Book of Jeremiah unsupported by LXX evidence. Mechanical bisection of Greek translation. Outstanding proof of change of style the two renderings of 'Thus saith the LORD'. The two partners and their methods. Rare instances of agreement in rendering accounted for by imperfect collaboration. Hebrew evidence for a central break: (1) the long and short titles to the Oracles, (2) the two colophons. The bisection, irrespective of subject-matter, prior to the Greek translation.

## LECTURE II

Monday, December 20

### THE SEPTUAGINT AND JEWISH WORSHIP:

#### (I) THE FEASTS OF PENTECOST AND TABERNACLES

Nature of the inquiry to consider the extent of the influence on the text of the use in public worship of Lessons and Psalms appointed for the festivals. The liturgical use of the Old Testament a neglected factor in exegesis. Important evidence furnished by the LXX.

*Evolution of the Jewish festivals.* Pagan origins and solar connexions.

*Evolution of the Jewish lectionary system.* Introduction of the *Haphtaroth* or second lesson. The 'catch-word' system.

#### FEAST OF PENTECOST.

The theme common to the *Haphtaroth* and special Psalms the *Merkabah* or theophany in thunderstorm.

*The Prayer of Habakkuk* (Hab. iii). The two themes (1) the theophany, (2) the harvest, both appropriate to Pentecost. The two Greek texts. Discovery of obscured lectionary rubrics incorporated in the text. The retinue of the deity in *v.* 5 and an allusion to Greek mythology in the LXX. *Resheph* and the winged sandals of Perseus.

*Psalms xxix.* An additional line in the LXX. Reference to the Flood explained by the connexion of Pentecost with the Deluge in the *Book of Jubilees*.

*Psalms lxxviii.* Dr. C. J. Ball's theory of Maccabean origin strengthened by the allusion to Pentecost in 2 Macc. xii. 31 f. Pentecostal reminiscences.

## FEAST OF TABERNACLES.

The oldest of festivals with pagan associations, commemorating (1) the vintage, (2) the autumnal equinox (*Tekuphah*). The dominant notes of the festival Water and Light. The two prominent items in the ritual (1) the Water-bearing, (2) the Illumination of the Temple. The pagan origin of these ceremonies: the rain-charm and the sun-charm. The 'Feast of the sun and the rain'.

*Zechariah xiv.* The final world-battle and the millennium. The millennial blessings: perpetual daylight, an unfailing water-supply, and absence of winter. Christ's sayings at the feast: 'If any man thirst', 'I am the light of the world'. His allusion to the lesson.

*Psalms lxxvi.* A companion to the Zechariah lesson. Sennacherib and Armageddon. 'His booth.' 'Radiant from the mountains of *Tereph*.' The LXX text of the added stanza explained as an allusion to the Zechariah lesson. The Divine Vintage-gatherer.

*Psalms xlii-xliii.* The modern use based on ancient practice. The distinctive notes of the feast. The pervading thought of the water. 'The booth' (LXX). 'Send out thy light.'

*Psalms cxviii.* A liturgical direction as to the branch-waving procession in the LXX text.

*1 Kings viii.* An alternative *Haphtarah* to Zech. xiv. The nucleus a canto from the Song-book (Book of Jashar). The LXX text. Another obliterated rubric. The mention of the sun in the LXX expurgated from the Massoretic text. Parallel between this expurgation and the disclaimer of sun-worship at the Illumination ceremony.

## LECTURE III

Wednesday, December 22

## THE SEPTUAGINT AND JEWISH WORSHIP:

## (II) THE BOOK OF BARUCH AND THE FAST OF THE NINTH AB

An apocryphal book designed for liturgical use. Its structure: historical introduction, followed by three sections with the respective topics—Penitence, Wisdom, Consolation. Modern literature and ancient versions. Problems as to unity, original language, and date.

Jewish parallels for the triad—Punishment, Wisdom, Consolation. The post-exilic fasts. The fast of the ninth Ab (traditional date of

burning of the Temple) and the three sabbaths of Punishment and seven sabbaths of Consolation preceding and following it. The *Pesikta* the main authority for the cycle of sabbaths. Structure of *Baruch* adapted to the cycle. The book an unsuccessful rival to *Lamentations*, used on the ninth Ab.

(i) *Historical Introduction* (i. 1-14). Its purpose: a recommendation from the Dispersion to the Jews of Jerusalem (1) to pray for the rulers of a foreign country ('Babylon'); (2) to use the book in public worship on certain days not clearly defined. (1) The prayer for foreign rulers. Theory that the rulers ('Nabuchodonosor and Baltasar, his son') mean Vespasian and Titus. The abandonment of sacrifices for the Emperor the *origo belli*. The place of writing not Rome, but probably N. Syria. (2) The suggested liturgical use 'on a feast day and on days of season'. The 'season' to be identified with that of the capture and burning of Jerusalem mentioned in i. 2. The 'feast' perhaps that of the (spring) New Year. The Syriac reading 'tenth Nisan' in i. 8.

(ii) *The Confession* (i. 15-iii. 8) divided into three portions.

(iii) *The Homily on Wisdom* (iii. 9-iv. 4). A sermon on the text Jer. ix. 23 ('Let not the wise man glory', &c.), being the last verse in the *Haphtaroth* for the ninth Ab. Examples of the rich, the wise, the strong who have failed in the quest for wisdom. The peroration. Dependence of the preacher on Job and Ben Sira explained by strict Jewish regulations on the literature permissible for use on the ninth Ab.

(iv) *The Consolation cantos* (iv. 5-end). The seven cantos and the *Haphtaroth* for the seven sabbaths of Consolation alike drawn from deuterio-Isaiah, and in part from the same passages. Evolution of the cycle of Consolation sabbaths. Comparison of the cantos and the *Haphtaroth*. Apparent dependence of the last three cantos on the eleventh of the Psalms of Solomon.

*External evidence for liturgical use.* (1) *Jewish*. Negative evidence of Jerome applies to Palestine only. Two Syrian fourth-century witnesses to such use. (a) The *Apostolical Constitutions* (v. 20) attest use on tenth Gorpiaeus (probably = ninth Ab). (b) Ephrem Syrus attests use about the tenth Nisan (on Palm Sunday). (2) *Christian* lectionary use in Syria attested by the Syro-hexaplar.



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